

Translated from the Original SS



Changes in Our Struggle

by

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The text that follows is a pamphlet written by Reinhard Heydrich and published in Munich in 1935. The pamphlet, entitled *Wandlungen unseres Kampfes*, was intended for SS personnel and members of the German police. In it Heydrich describes the critical turning point that Germany had reached in 1935. After being in power for two years, Heydrich argues that Germany's struggle against its domestic ideological enemies is beginning a new phase. By 1935 all of the official organizations of non-National Socialist groups had been outlawed. New racial legislation had also been published. Within this context, Heydrich states, the SS and police must focus its attention on rooting out and destroying those enemies of the National Socialist state and Germanic folk who remained in Germany. He particularly discusses the concept of the „hidden enemy“, people who professed loyalty to the National Socialist state but were secretly pursuing ideas hostile to the state.

Heydrich's pamphlet appeared at an important time in the history of the SS. Its ranks swelling with new recruits in 1935, the SS was expanding its reach throughout German society. Newcomers to the SS required a guide to the ideological goals of the organization. Heydrich's pamphlet was intended to be this guide.

Changes in Our Struggle

1. Changing the Way We Lead Our Struggle

As everywhere in the cycle of nature, the life of peoples consists of eternal struggle between the stronger, the noble, the racially superior and the inferior; the subhuman. However, the way in which this struggle is conducted is constantly subject to change. This form of struggle depends mainly on who has the upper hand at the moment.

The struggle of our leader and the movement began at a time of disguised domination of subhumans, which was in the process, through Bolshevism, of brutally gaining a destructive domination. This opponent could not be defeated from outside the state. An internal reconstruction of state and folk from the outside was hardly possible. Thus, the leader set for his followers as the first immediate goal to be striven for: „The attainment of external state power.“

The means to this end were therefore necessarily those of the opponent and therefore initially relatively external: elections, assemblies, organizing the masses, and organizing them more firmly than the opponent did.

The party itself, as the motor of this electoral following, was a faithful community of people with the same direction and spirit. The faith was in the achievement of the immediate goal set by the leader and the resulting defeat of the visible parts of the opponent, his organizational work, party, trade unions, etc.

Since the pace of the struggle with this well-prepared opponent was tremendously swift, the fighting community of the party had only little time to grasp the principles of the world outlook proclaimed by the leader in all their depth and to make them clear to the ever newly arriving fellow fighters.

When suddenly the immediate goal was reached, most of the fellow fighters felt that with the destruction of the opposing organizations the enemy had disappeared altogether. They looked for him and did not find him anymore, since he for the most part conformed. A condition set in that, unfortunately, still applies to many today: Unable to find the opponent in his new positions, they dissipate their energies in senseless, irrational personal illegalities. In this way they harm the leader's idea and at the same time show that they are still far away from grasping the immense size of the idea itself and the tasks connected with it.

Unfortunately, in reality they have only seen and fought the opposing parties. They do not realize that these parties were only the outward manifestation, most favourable to the situation at the time, of spiritual forces that fought Germany by fighting the Leader and the NSDAP, and which want to exterminate Germany with all its strong forces of blood, spirit and soil.

The same fighters of the movement, in the years of struggle before the seizure of power, naturally remained loyal to the Leader and faithfully followed him, in spite of, or precisely because, the opponent

dissolved the National Socialist organizations, banned its newspapers and took away the uniforms. They all unconsciously felt that the power of the state leadership of that time was ineffective against their faith, ideological attitude and spiritual bearing. Now, when the form of the struggle is changing, when the organizations of the enemy are broken, they no longer remember their own experiences.

Every organization is nothing without the forces that give spirit to its ideas. If the enemy's organizations have been smashed or are in the process of being reorganized, then for us that only means that the form of struggle changes. The driving forces of the enemy remain eternally the same: World Jewry, World Freemasonry and a largely politicized clerical officialdom which abuses the religious creeds. In their widely dispersed branches and forms they persist in their goal of destruction of our folk along with its blood, spirit and soil bound strengths.

It is necessary that we recognize that the struggle has become deeper. It can no longer be waged only by technical means. We must learn to recognize the enemy from the history of the last millennia. We will then suddenly see that we today, for the first time, seize the opponent at the roots of his power. Is it any wonder that he fights back more fiercely? That he tries to use all the tricks from his centuries of combat experience?

We must recognize that these opponents cannot be eliminated merely by external takeover of the state apparatus, for they are seated with their cross connections in all branches of our people's life and of the state fabric. We must calmly note that up to the last few years the enemy was well on the way to systematically undermining the character and spirit of the German people, to poisoning them and leaving them only the Nordic appearance.

We fighters must come to this realization: We need years of bitter struggle in order to finally push back the enemy in all areas, to destroy him and to secure Germany in blood and spirit against new incursions by the enemy.

Unfortunately, even among us in the S.S. there are many who are often not aware of this great long-term goal. When after the seizure of power everything visibly hostile had disappeared, when the fight of the spirits began, the lack of recognition of the comprehensive extent of the opponent also meant lack of mental armament.

It will be explained to them in the following pages that the prerequisite for the successful continuation and completion of the struggle are two things:

The correct recognition of the opponent in his deepest essence and the uniform view of our own tasks, as well as our own mistakes, with all prerequisites and conclusions.

As in any true struggle, there are clearly only two possibilities: „Either we overcome the opponent for good, or we perish.“

2. The visible opponent

It must be stated in advance that the enemy can not be exhaustively covered here. It can only deal with suggestions and indications that should sharpen the eye against the enemy.

In order to be able to overcome him, one must learn to recognize his changing manifestations and his means of struggle. In order to assess it accurately, we must not be deceived by the multiplicity of apparently feuding groups with their divergent programs. They are all only clever subdivisions and parallel branches of the great opponents. They are meant to serve as outposts or catch-all organizations. Therefore, if Freemasonry was mentioned alongside Jewry, it was only for better understanding. In truth, Freemasonry is a subservient organization of Jewry, so that in the final analysis we can acknowledge the foundation of all organized hostile groups is the Jew and the political clergyman (in its most pronounced form called Jesuits).

These opponents sometimes wage their struggle on the one hand in a visible, tangible form and on the other hand in a camouflaged and not immediately visible form. Let us first try to deal in broad strokes with the discernible activity of the adversary.

a) The Political Misuse of the Churches

Above all, we must recognize in time the anti-state and anti-folk intentions and effects the conflict between the religious denominations, which takes place again in Germany. Originally, the churches were meant to be servant mediators between God and man. As their founders proclaimed, the kingdom of the churches was to be „not of this world.“

However, a completely political and worldly ambitious priesthood has bent the teachings of their founder. They all claim that they and only their church has the general authority of God for this mediator role. Regardless of whether they had a justification in making this claim or not, they all derive their worldly political actions from this authority. It is not enough that they have worked for centuries to destroy our folk's values of blood and spirit, they pretended to preserve these values by adopting the external forms and today they claim to be the guardians of these values. Instead of being true selfless mediators, they conquered one worldly position of power after another under the protection of ecclesiastical affairs.

In order, however, to secure and underpin these worldly positions, the followers of the churches were organized politically. Before the takeover of power, the politically secular character was clearly expressed in the pure form of political parties (Centrum, Bavarian Folk Party). Today, even earlier associations founded in wise foresight as catch-all organizations, etc., have become the successors of the parties (Catholic Action, etc.) With ecclesiastical embellishment, the political infiltration of all areas of our folk life is demanded and striven for here. While Germany's clerical press denies the political character of these associations, the foreign voices of the same churches openly admit it. The best example of this usurpation of a secular nature is probably the statement of the churches and their attempt to sabotage the sterilization law and the racial legislation. In order to expand their secular sphere of influence, after the seizure of power, the clerical schooling of the non-priestly auxiliaries, the so-called laymen, greatly intensified. In hundreds of retreat houses they are „drilled“, as the name characteristically says. I.e., everything must be mechanized as much as possible, so that the people involved do not notice how all their inherited strengths of blood and spirit are systematically twisted or killed off.

In National Socialism, the Leader has finally created, after centuries, the unification in one great community. This was only possible because in National Socialism he again resurrected the inherited foundations of our folk. Now the secular ambition of the political clergy had not taken this into account. However, since open political or social division was not possible in order to save their position, suddenly the old denominational dispute had to suddenly come back under the motto: „The denominations are in

danger.“ So that is how one inserts mistrust and doubt into the folk-community united by the Leader and attempts are made to sow discord in party and state.

Allegedly, this fight is waged against godlessness for the salvation of Christian virtues and the preservation of „German“ culture. But if one looks at the political leadership corps of clergymen– from whom the faithful follower of his church expects a good example of these "endangered" virtues as self-evident – then one has to realize with disappointment that these prerequisites do not exist.

On the contrary, mountains of documents show how false in many cases is the moral and cultural foundation of this leadership corps as well as the motto of its struggle. In truth, they are not fighting for the positive preservation of religious and cultural values (which are not in danger at all), rather they continue their old bitter struggle for the secular domination of Germany.

b) The Jews

The Jew has always been the mortal enemy of all Nordic-led and racially healthy peoples. His aim was and remains the domination of the world by a more or less visible Jewish upper class. For the achievement of this goal every means and every form of organization is fine to him, even if it may look so stupid and ridiculous on the outside. The path always remains the same.

Every folk, which in times of political and racial weakness allowed the immigration and above all the later racial mixture with Jews, was systematically undermined. The undermining of the blood, in addition to the racial bastardization, resulted in a slow blurring of the distinct race idea of the „host people.“ With it also a gradual penetration of all areas of the people's life and a systematic spiritual poisoning became possible. Thus, for example, in the Middle Ages in England and in our country, the guild and stone masons was turned into purely Jewish Freemasonry through complete penetration with Jewish customs and Jewish basic elements.

While in earlier centuries Jewry conquered the key positions at the courts of princes, such as treasurers and political advisors (who were often disguised as court jesters), the aristocratic German upper class, which was for the most part on good racial footing, was disintegrated until the World War. Skillful money marriages and, unfortunately, many German princes granting of nobility status to their Jewish money-lenders so bastardized the upper class, which had not yet been completely ousted from leadership, that the Marxist and Bolshevik revolts, again developed and led by Jews, could easily overcome them.

After the seizure of power, the racial legislation did, within certain limits, severely restrict the direct influence of Jewry. But the Jew, in his tenacity and ambition, sees it only as a restriction. For him there are initially only the questions: How can the old position be regained, and how can I work to the detriment of Germany?!

In judging the struggle of Jewry, one must distinguish between the Jewish organizations which work openly as Jews, and between the auxiliary and special-purpose organizations led by the Jewish world organization.

The Jews living in Germany are divided into two groups, the Zionists and the assimilationists (who characteristically call themselves German-Jews). Although the Zionists hold a strong racist viewpoint and strive to create their own Jewish state by emigrating to Palestine, one must not let oneself be deceived about the fundamentally anti-folkish position of the Jews.

The assimilationists deny their Jewish race either by claiming to be Germans, insisting on their long-standing residency, or by claiming to be Christians after having been baptized. It is these assimilationists above all who, with all kinds of declarations of loyalty and with the intrusive pushiness peculiar and characteristic to their race, try to overthrow and destroy the National Socialist principles.

They also tried to take advantage of the introduction of compulsory military service. After the introduction of the law, associations led by former, retired officers (Reich Federation of Jewish Front Soldiers and Association of National-German Jews) left no stone unturned to achieve the inclusion of Jews in the Wehrmacht.

Although the individual Jew, who has no interest at all in German military duty, shows no particular inclination to take upon himself voluntarily the demands of soldiering, he was urged to enlist voluntarily by the sharp action of the association leaders for the sake of political goals.

While here, in order to break the Aryan legislation, the Jew is behaving in a tremendously patriotic manner, the wave of Jewish boycotts rolls on unabated as well as the foreign press campaign against Germany led by Jewish emigrants.

The Freemasonic lodges and the organizations related to them, which are likewise under Jewish supreme leadership, have only the purpose of organizing people in apparently harmless social form and making them useful for Jewry's purposes. There are corresponding organizations for all forms of government and occupational strata. Regardless who governs, a form of their lodge always fits the current form of the state. In the times of liberalism and democracy the humanitarian lodges stood in the foreground, and in times of nationalistic governments the so-called nationalist lodges. If Bolshevism had broken through, the workers' lodges would have been in the lead.

The methods for stultifying and dominating people are peculiarly similar to those used in the retreat houses of the political priesthood. Through the most diverse exercises of this mechanization, it is attempted to deaden and twist one racial German and spiritual characteristic after another. Upon admission into higher degrees a blind obedience and submission, not disturbed by any racial instinct, is thus assured.

Moreover, this blind subordination to unknown and secret superiors is demanded in the Lodge in stark contrast to the self-evident principles of a healthy folk and state life. This obedience is confirmed by an oath framed with gruesome Jewish customs.

That Bolshevism is one of the most important creations of Jewry will hopefully be understood by even the most forgetful fellow citizens due to the experiences of the last years and decades. A discussion of its danger is superfluous here.

With the Aryan legislation, the danger of Jewry for Germany has not been banished.

The Jewish auxiliary organizations with all the connections to their international leadership work now as in the past for the destruction of our folk with all of its values. All the branches of our national life, such as art, science, economics, etc., which the Jew has almost completely permeated with his ideas, are as a result of the achievement of necessary short-term goals by no means free of the enemy. Here are the surreptitious ways by which he tries to extend his spheres of influence step by step through millions of

channels.

His work is made easier by the fact that there are still folk comrades (the churches even promote and demand this attitude) who accept and recognize the Aryan legislation openly under compulsion and do not want to comprehend the racial foundations.

While apart of the German people is already beginning to become indifferent to the Jew after two years of the National Socialist revolution, we see on the part of the Jew a tenacious, eternally constant striving for his goal, which is always only: the domination of the world and the destruction of Nordic peoples.

3. The Hidden Enemy

Unlike the visible enemy, the hidden camouflaged enemy is not organizationally tangible. He works illegally, we can perhaps call him the invisible apparatus of the already mentioned great enemies. Its goal is to destroy the unity of the leadership in the state and the party in order to make it impossible to achieve the ideological tasks of National Socialism. The folk is supposed to become reserved and uncertain towards the leadership; the leaders are supposed to become nervous and mutually distrustful of each other.

To this end, there is a network of cross-connections with almost all agencies of the state apparatus, public life and the movement. On the one hand, this system of channels informs the enemy of the danger ahead. He thus learns in good time of all prepared state measures, regulations and laws. On the other hand, the same channel system serves the purpose of preparing the countermeasures that are important for the enemy.

In part, he organs of this channel system consciously work treacherously; in part their personal weaknesses are abused unconsciously.

The mainstay of this consciously opposing treacherous work are some hostile elements remaining in the state apparatus, who, pretending to be hundred and ten percent, immediately conformed. The civil service law passed them by. Believing in the authenticity of their declarations of loyalty made in a tone of conviction, they were left in their positions as expert professionals.

While we National Socialists view bureaucracy in the positive sense as the concept of the perfect precision of the splendid and smoothly workings of a business and administrative apparatus, these soulless and hostile elements abuse the same bureaucracy for hindering, obstructing and bending our National Socialist tasks.

The ramifications of this network are monstrous. A complete enumeration is impossible here. The layman can recognize the ramifications only by their effect:

Here, attempts are made to turn away legislative measures.

There, attempts are made to throttle cut off financing for a range of tasks vital to movement and state.

At the universities, attempts are made to distort National Socialist ideas in favour of liberalism through „purely scientific and objective“ presentations.

In archeological research it is attempted to put one-sided, un-folkish elements in charge of excavations so that the assertion of the „lack of culture“ of our ancestors can continue to be maintained without danger.

Through the attempt of an anti-National Socialist personnel policy, the aim is to get important key positions in the state back into the hand so that, if a National-Socialist law goes through, the execution can be sabotaged and back doors can be opened through compliance regulations. In the case of National Socialist well-meaning men, an attempt is made to gain influence on them as well through social entanglements (invitations, clubs, etc.). The eager National Socialist superiors try to adapt National Socialist legislation and German administration to the nature and feeling of the folk while they distort and twist their implementation and thereby try to bring these National Socialist men into opposition to the movement.

In order to bend a measure of the Leader or of one his representatives, or to bring down inconvenient and dangerous organizations of the movement and the state, they use the means of systematic rumour-mongering and press agitation. Through thousands of channels the leading offices are quietly warned what „dangers“ to the Leader’s politics are posed by these measures or these organizations, and at the same time a flood of complaints sets in. The versatility of these complaints often reveals in a flash the channel system of the adversary.

At the command of usually one of the Swiss Freemasons or „German“ emigre newspapers, the attack is completed by a systematic series of articles of the vilest lies. At the same time the apparatus for exploiting the weaknesses of individual men inside the movement is set in motion. People are only so easily inclined to believe untrue and unbelievable rumours more than objective facts. Knowing these weaknesses and the gossip addiction of humans the rumours are brought to personalities who have certain sympathy or dislike for these organizations who then themselves ensure the further dissemination in an either positive or negative sense.

All too quickly a pre-fabricated opinion is produced, which then forms the basis for the fulfilment of the opponent’s immediate goals.

Therefore, it is gradually attempted to undermine the state’s framework and to drive a wedge between leadership and following. By stressing the not yet completed tasks the deeds and accomplishments of the first two years are supposed to be forgotten, and the foundation of any positive work, the trust of the people, is to be gradually pulled from the Leader and his faithful followers.

We must see this work and tactics of the enemy to be able to counter him.

How the enemy wants to see the situation in Germany and which way seems right for him, may be shown by the following sentence from a secret enemy report:

„The situation in Germany is characterized by the attempt to bring the N.S.D.A.P. into line by bureaucracy and other clandestine opponents of National Socialism.“

4. Our Task

Recognition of the enemy has been discussed as a great prerequisite of the struggle. We now know his aim, his changing methods and his new manifestations.

Now, what necessities are required of us, the movement, to meet the changing nature of the struggle?

First of all, we must realize that the state apparatus, the State Police in particular, cannot lead this struggle alone. The police can only counter the outwardly legally tangible form of the opponent's anti-state attitude and is therefore more an organ of defence. Ideological opponents can decisively defeat the ideology only in the spiritual struggle. After the first months of the revolutionary conquest of the state power the standardization was hence halted. When many fellow fighters did not recognize the necessary changing nature of the struggle, the expression from revolution to evolution was coined, from the externally conquered position of power to the spiritual and ideological winning of all.

What demand does this new chapter of struggle place on us, the SS?

We must work on ourselves. Through ceaseless self-discipline, we must anchor and secure in ourselves the eternal principles of the worldview given us by the Leader.

First of all, we have to spiritually co-ordinate ourselves so that each of us thinks the same about our enemies and fundamentally reject them, without making any personal selfish and sympathetic exceptions. In order to preserve our folk, we must be tough with the opponent, even at the risk of hurting the individual opponent or possibly being condemned as uncontrolled brutes by some certainly well-meaning people. If we as National Socialists do not fulfil our historical task because we were too objective and humane, there will be no mitigating circumstances when our conduct is being evaluated. It will simply be said: before history they did not fulfill their task. If someone is our conscious opponent, he must be defeated subjectively and without exception as an opponent. If, for example, every German, out of false pity, would exclude from the fight only the „one decent“ Jew or Freemason of his circle of acquaintances, then that would mean 60 million exceptions.

The work on ourselves must be done in terms of character and performance. We must deepen the good elements of our German genetic heritage. With all severity, we must be virtuous, just, we must be the most loyal, and there must be no better camaraderie than our own. Also we must uproot the deficiencies and shortcomings within our own ranks with possibly even greater harshness. To prove the correctness of the principles of our community and our selection, we must gradually become the best in all areas. Regarding military service, we must provide the best recruits to the nation's armed forces; in sports we must always be among the first. In the professions, too, it must become the rule that the consciously political SS-man is also the best expert, in studies as well as in practice. We must render the pure „apolitical“ only specialist dispensable by our performance.

Furthermore, we must expand the knowledge of our ancestors or, in most cases, acquire it in the first place. It is the knowledge of all the values that God has given to our people: Our blood, our kind, our true historical past. This also includes our ancient folklore, which has its roots in times that, contrary to the assertion of many, lie far before Christ and further before the 8th century, which is so significant for Germanicism.

We must exemplify the eternal principles given by the Leader and try to win over in a positive way in

terms of worldview the people who in the first months due to their character and attitude did want to go along with an external standardization. All these people, who could not appreciate the content of our ideology due to indiscretion and deficiency, we must personally win over one by one by our achievements, by the strength of our faith. Our role as members of the National Socialist movement is to become a small link between the illustrious cultural past of our folk and the coming thousands of years of Germanic-folkish history.

And we, the SS, want to be the ideological front soldiers and the protective squadron of the idea of the Leader and at the same time, fulfilling the tasks of the State Police, insofar as we serve in it, the inner-political protective corps of the National Socialist state.